

Breaking the Wizard's Staff

How Eastern Orthodox Fathers Created their own Hodgepodge Religion

An Encyclopedia Index for Debating Eastern Orthodox Apologists

By Drake Shelton, the Southern Israelite

10/21/2020



Jer. 16: 19 O Lord, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

Deut. 12: 30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. 31 Thou shalt not do so unto the Lord thy God: for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

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Albert Pike, *Morals and Dogma*, pg. 819,

"The Blue Degrees are but the outer court or portico of the Temple. Part of the symbols are displayed there to the Initiate, but he is intentionally misled by false interpretations. It is not intended that he shall understand them; but it is intended that he shall imagine he understands them. Their true explication is reserved for the Adepts, the Princes of Masonry. The whole body of the Royal and Sacerdotal Art was hidden so carefully, centuries since, in the High Degrees, as that it is even yet impossible to solve many of the enigmas which they contain. It is well enough for the mass of those called Masons, to imagine that all is contained in the Blue Degrees; and whoso attempts to undeceive them will labor in vain, and without any true reward violate his obligations as an Adept. Masonry is the veritable Sphinx, buried to the head in the sands heaped round it by the ages."

Definitions and Terminology

Nature = Person

Scripture: Nature ≠ Person

WE SEE THAT THE LANGUAGE OF THE NEW TESTAMENT IS NOT SIMPLY MISSING INFORMATION THAT COULD BE LATER ADDED BY TRADITION. THE LANGUAGE OF THE NEW TESTAMENT CONTRADICTS CHRISTIAN TRADITION.

- [John 1:14 The Word Became Flesh Not Hypostatized Flesh](#)

- NT language that denotes union:

Mark 10:8 ἔσονται οἱ δύο εἰς σάρκα μίαν - shall be one flesh

1 Cor. 7:5 ἐπὶ τὸ αὐτὸ ἦτε - come together

- John 1:14 does not refer to Ousia. Eggeneto/Ginomai is a verb, hypostasis is a noun.

Lexicon :: Strong's G1096 - *ginomai*

γίνομαι

Transliteration <i>ginomai</i> (Key)	Pronunciation ge'-no-mi (Key)
Part of Speech verb	Root Word (Etymology) A prolongation and middle voice form of a primary verb

Greek Inflections of γίνομαι [?]

mGNT	TR	LXX
670x in 81 unique form(s)	676x in 87 unique form(s)	1,703x in 103 unique form(s)
γεγενημένον — 1x		γενομένοις — 3x
γεγενῆσθαι — 1x		γενόμενον — 5x

mGNT Concordance for ἐγένετο

ἐγένετο — 202x
G1096 γίνομαι

Showing Results For:

TR mGNT LXX

V-AMI-3S (202x)

V-AMI-3S

Occurrences: 202 times in 195 verses

Speech: Verb

Parsing: Aorist Middle Indicative
3rd Person Singular

Aorist = unqualified past tense

Middle Voice = Acts upon self

Indicative mood = certain objective fact

- Hypostasis only used as a noun in every Greek text. NEVER MEANS HYPOSTATIZE

Lexicon :: Strong's G5287 - hypostasis

ὑπόστασις

Transliteration	Pronunciation
hypostasis (Key)	hū-po'-stā-ses (Key) 
Part of Speech	Root Word (Etymology)
feminine noun	From a compound of ὑπό (G5259) and ἵστημι (G2476)

Greek Inflections of ὑπόστασις [?]

mGNT 5x in 3 unique form(s)	TR 5x in 3 unique form(s)	LXX 19x in 6 unique form(s)
ὑποστάσει — 2x	ὑπόστασις — 1x	
ὑποστάσεως — 2x		

- Hypostatic Union is Gnostic Docetism – generic humanity idea sophistry, distinction without a difference to hide their Gnosticism, that Christ did not have true human nature.

Henry Alford, Greek Testament Critical Exegetical Commentary:

“The simplicity of this expression is no doubt directed against the Docetæ of the Apostle’s time, who maintained that the Word only apparently took human nature. Therefore he says σὰρξ ἐγένετο, absolutely and literally became flesh: see ref. 1”

<https://www.studylight.org/commentaries/hac/john-1.html>

- [Perry Robinson admits divine persons are hyperousia, thus hypostasis = essence](#)
- Uses of hypostasis in the New Testament contradict the ecumenical councils.

Uses of Hypostasis in NT

----completely contradicts ecumenical councils

TOOLS	2Co 9:4	otherwise if any Macedonians come with me and find you unprepared, we—not to speak of you—will be put to shame by this confidence. G5287
TOOLS	2Co 11:17	What I am saying, I am not saying ^[tn] as the Lord would, but as in foolishness, in this confidence G5287 of boasting.
TOOLS	Heb 1:3	^[tn] And He is the radiance of His glory and the exact representation of His nature, G5287 and ^[tn] upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high,
TOOLS	Heb 3:14	For we have become partakers of Christ, if we hold fast the beginning of our assurance G5287 firm until the end,
TOOLS	Heb 11:1	Now faith is the ^[tn] assurance G5287 of things ^[tn] hoped for, the ^[tn] conviction of things not seen.

If they take this usage to mean the father's hypostasis/person then they admit the Arian ambassador view. If they take it to mean nature they refute their own nature/person distinction.

- John 1:14 Union at the level of person refuted. *130 reasons*, pgs. 13-15

THUS WE SEE THAT THE LANGUAGE OF THE NEW TESTAMENT IS NOT SIMPLY MISSING INFORMATION THAT COULD BE LATER ADDED BY TRADITION. THE LANGUAGE OF THE NEW TESTAMENT CONTRADICTS CHRISTIAN TRADITION.

- This distinction is the basis for modern sex-gender distinction of Transnians and feminists. It is known as the Generic Antecedent in Feminist Epistemology. It is also why Christians do not care about race then arbitrarily attempt to care about gender. (Gal. 3:28) (See *Linguistic Sexism and Feminist Linguistic Activism* by Anne Pauwels)
 1. [The Sixth Ecumenical Council/Pelagianism/Maximus the Confessor/Social Justice Marxism Refuted; Calvinism/Patriarchy Defended](#)
 2. [Taking Jordan B Peterson To Task: Augustinianism Vs. Maximianism and SJW](#)
 3. [B.B. Warfield, *Studies in Perfectionism*](#)
- If the nature-person distinction is refuted then Eastern Redemption is inescapably Universalist. If Only Persons Can Participate Not Natures, Then Human Nature Cannot Universally Participate in the Atonement; Thus No Christus Victor.
- Thus, no way to justify eternal hell. The Doctrine of Hell and Eternal Punishment is an Embarrassing Item for the Eastern Church. The overwhelming defense and basis of the doctrine of Eternal Punishment is the judiciary nature of God and his vindicating justice. What else but guilt keeps these people in hell forever? On the Reformed System the guilt of the elect is imputed to Christ and propitiated in his oblation. On the Eastern System they refuse that Christ took our guilt. They don't have a leg to stand on.
- The Bible teaches annihilationism. [*Why I Left the Christian Church: A Defense of Nazarene Judaism*, Chapter X The Christian Doctrine of Hell.....125](#)

Essence of God = Ousia = Generic

Essence of God = Ousia = Numeric ≠ Generic

Elohim is the generic term for God not metaphysics

- The Council of Constantinople 381 A.D. and later creeds, changed the meaning of the original Nicene Creed 325 A.D. into a sense contradictory to its original intention by removing the phrase "of the essence of the Father" and Nicea's anathemas. In the Nicene Creed 325 A.D. we read, "Homoousion to Patri" (consubstantial with the Father). Yet this was translated, "unius substantiae cum Patre" in the Latin by Hosius, or whoever first translated the Greek into Latin. Thus, homoousios became monoousios. A generic sense was replaced by a numeric sense. In other words, Nicea

325 A.D. affirmed multiple beings that had the same type of nature but only one of those beings was the One God and that was the Father because he is the only source and cause of all, thus the supreme being. Constantinople 381 A.D. and later creeds affirmed one being. This is a radical change in meaning.¹⁰ The reason why this change was needed was to buttress the establishment of Neoplatonism.

- Leo Donald Davis,

“However, homoousios was at the time a notoriously slippery word and could have three principal meanings. First, it could be generic; of one substance could be said of two individual men, both of whom share human nature while remaining individuals. Secondly, it could signify numerical identity, that is, that the Father and the Son are identical in concrete being. Finally, it could refer to material things, as two pots are of the same substance because both are made of the same clay. Constantine himself explained that “homoousios was not used in the sense of bodily affections, for the Son did not derive His existence from the Father by means of division or severance, since an immaterial, intellectual and incorporeal nature could not be subject to any bodily affection. These things must be understood as bearing a divine and ineffable signification.” The point was that the third meaning of homoousios, with its connotations of materiality was not the meaning used in the creed. That left the two previous meanings. It seems that the Council, intent on stressing the equality of the Son with the Father, had the first meaning explicitly in mind. Father and Son are homoousioi in that they are equally divine.” (*The First Seven Ecumenical Councils*, pg. 61)

- J.N.D. Kelly,

“It is reasonable to suppose, pace Eusebius, that a similar meaning, viz. ‘of the same nature’, was read into the homoousion. But if this is granted, a further question at once arises: are we to understand ‘of the same nature’ in the ‘generic’ sense in which Origen, for example, had employed ὁμοούσιος, or are we to take it as having the meaning accepted by later Catholic [i.e. Western] theology, viz. numerical identity of substance? The root word οὐσία could signify the kind of substance or stuff common to several individuals of a class, or it could connote an individual thing as such... Indeed, the doctrine of numerical identity of substance has been widely assumed to have been the specific teaching of the Nicene Council. Nevertheless there are the strongest possible reasons for doubting this. The chief of these is the history of the term ὁμοούσιος itself, for in both its secular and its theological usage prior to Nicaea it always conveyed, primarily at any rate, the ‘generic’ sense.” (*Early Christian Doctrines*, pgs. 234-235)

The Trinity: East/West Dialogue (Studies in Philosophy and Religion, the Eastern view is clearly recognized as a social view. On page 23 the contrast is made in clear terms,

"In recent years, many resourceful thinkers have brought a new clarity to the issues surrounding the doctrine of the Trinity. TWO INCOMPATIBLE FAMILIES OF TRINITARIAN DOCTRINE HAVE BEEN CLEARLY DISTINGUISHED: SOCIAL TRINITARIANISM AND LATIN TRINITARIANISM."

[Conquering the Verbal Sorcery of Trinitarianism, III. The Nature of Revelation and the Human Mind, pg. 7-8](#)

Human Nature- Ousia of Christ is said to be Generic. Hypostatized platonic ideal of Humanity to raise it into immortality – Gnostic Docetism.

Essence = Ousia = Existence

Son is begotten of the Nature of God Athanasius, *Against the Arians*. (Orations contra Arianos IV.) Discourse 3.64-66

Bradshaw, "Somehow by *energeia* Gregory and Basil would appear to understand both that which God is, and that which God performs. (pg. 10)... Basil and Gregory in their turn revise Plotinus by rejecting the distinction of hypostasis between Intellect and the One. For them the relevant distinction is rather that between God as he exists within himself and is known only to himself, and God as he manifests himself to others. The former is the divine ousia, the latter the divine energies. It is important to note that both are God, but differently conceived: God as unknowable and as knowable, as wholly beyond us and as within our reach." ([The Concept of the Divine Energies, 10](#))

Essence ≠ Existence ≠ Ousia

Lossky, "We have here the entry into darkness, an entry concealed by the abundant light through which God makes Himself known in His beings. Knowledge is limited to what exists; now, as the cause of all being, God does not exist, or rather He is superior to all oppositions between being and non-being. As with Plotinus, we must, according to Dionysius, leave the realm of beings in order to be united to God." *Vision of God*, 123

[Dyer Conflates Ousia and Physis](#)

Simplicity = Essence

EO will tell us that simplicity refers to God's energies not his essence. (Farrell in Free Choice also mentions that simplicity is an energy.) Yet, Bradshaw, "Basil's answer emerges in the continuation of the passage: The energies are various, and the essence simple, but we say that we know our God from His energies, but do not undertake to approach near to His essence. His energies come down to us, but His essence remains beyond our reach." (*Concept* pg. 9, Basil, Epistle 234; trans. *Nicene and Post-Nicene Fathers*, Second Series (Eerdmans: Grand Rapids, 1982 [reprint]), vol. 8, 274.)

Simplicity ≠ Essence

Gregory Palamas, ed. John Meyendorff, *The Triads*, (New York*Ramsey*Toronto: Paulist Press., 1983), xii, xiii)

"The striking description of Palamite thought as 'a personal existentialism, applying the concept of divine 'simplicity' not to the essence but to the personal Divine Being which is revealed both in essence and in free acts-or energies-of God...and thinking of God Himself in existential terms, while holding to His absolute transcendence,' suggests another source: the recognition among all Christian groups of the neglected 'existential' dimension in Christian thought. That recognition has come by various channels. For many in my generation, it was Soren Kierkegaard who first awakened this awareness; for me personally, because of my family roots Fyodor Dostoevsky, whom I studied before ever hearing of Kierkegaard, performed this service;" (Liberalism derived from Early Church Theology)

Monad = Huperousia

Plotinus, *Enneads*, Fifth Ennead, First Tractate,

"10. We have shown the inevitability of certain convictions as to the scheme of things:

There exists a Principle which transcends Being; this is The One, whose nature we have sought to establish in so far as such matters lend themselves to proof. Upon The One follows immediately the Principle which is at once Being and the Intellectual-Principle."

Athanasius, *Discourse 4 Against the Arians*,

"1. The Word is God from God; for 'the Word was God John 1:1,' and again, 'Of whom are the Fathers, and of whom Christ, who is God over all, blessed forever. Amen Romans 9:5.' And since Christ is God from God, and God's Word, Wisdom, Son, and Power, therefore but One God is declared in the divine Scriptures. For the Word, being Son of the One God, is referred to Him of whom also He is; so that Father and Son are two, **yet the Monad of the Godhead is indivisible and inseparable.**"

<https://www.newadvent.org/fathers/28164.htm>

Gregory Nazianzen ,

"In Himself [God] sums up and contains all being, having neither beginning in the past nor end in the future; like some great sea of being, limitless and unbounded, **transcending all conception of time and nature**, only adumbrated by the mind, and that very dimly and scantily—not from the things directly concerning Him, but from the things **around Him;**" Gregory Nazianzen, *Orations* 38.7; trans. NPNF, Second Series, vol. 7, 346-47; "The "things around God" are, I take it, another name for the divine energies." Bradshaw, *The Concept of the Divine Energies*

[An Essay Against the Christian Doctrine of Huperousia and its Epistemic Implications](#)

[Biblical Deism: Natural Law, Causality and Miracles](#)

Essence and Energies

1. **God is not transcendent and the concept is a hallmark of the Perennialist hypothesis.**
2. **The East says that God's essence is darkness.** As Lossky says in Chapter 2 of *Mystical Theology- The Divine Darkness*. Yet the scripture says, 1 John 1:5 This is the message we have heard from Him and announce to you, that God is Light, and in Him there is no darkness at all.
3. **If God is transcendent and omniscient then the energies cannot be around God.**¹ If the energies were around God then that would denote a locus or concrete constricted

¹ Gregory Nazianzen , "In Himself [God] sums up and contains all being, having neither beginning in the past nor end in the future; like some great sea of being, limitless and unbounded, **transcending all conception of time**

attribute of the divine essence.

4. **An eternal ontological economy?** Bradshaw says, "Ultimately it was decided that there is an uncreated light and that it is simply the visible form of the divine energy. This means that the divine energy is present in some form with the godhead from all eternity, quite independently of the act of creation. That in turn implies that the divine energy is not (as one might otherwise be tempted to suppose) simply the way in which God manifests himself to creatures." (*The Concept of the Divine Energies*, pg. 14)
5. The EO cannot claim that God can be personal because they attribute hyperousia to the divine persons as well. [Perry Robinson admits divine persons are hyperousia](#)
6. [Another Argument Against the Eastern Orthodox – The Maximian Logoi, A Plenum Formarum?](#) ([Kiwi and Flightless cormorant](#))
7. **The Concept of the Divine Energies is a Reification fallacy. Only a being can perform activities.**
8. The entire cosmology that undergirds any Platonic scheme is the eternal perfection of the upper world which has been refuted by both scripture and science. It was Galileo who first noticed the spots on the sun and its inherent imperfection. The scripture also speaks of the sun stopping during the time of Joshua and even dialing back during the time of Isaiah.
9. God cannot be covered with Cherubim angels if he is omnipresent. Gregory Nazianzen, *Second Theological Oration*, 28, III

Hypostasis = Person = Soul

- [130 reasons, pg. 137-138](#) ([Schaff admits the word person in the councils is a makeshift](#))
- The Image of God is Man-the Male not a Soul. Gen. 1:26-27, 1 Cor. 11:7. This doctrine also undercuts the idea that God is "Totally Other" than Man.

and nature, only adumbrated by the mind, and that very dimly and scantily—not from the things directly concerning Him, but from the things around Him." Gregory Nazianzen, *Orations* 38.7; trans. NPNF, Second Series, vol. 7, 346-47; "The "things around God" are, I take it, another name for the divine energies." Bradshaw, *The Concept of the Divine Energies*

- This soul doctrine is based on a misunderstanding of The Breath of Life, which is an animating or energetic principle of activity, not a person itself. The Breath of Life, as it is translated from the Hebrew ruach, is not the Soul which is translated in place of the Hebrew nephesh. Lam. 1:11 and 1 Kings 17:17 denotes that nephesh as simply being the vitality or energy level, not a Soul. Gen. 35:18 is simply referring to losing vitality not a Soul. Gen. 2:7 (neshamah) does not use the word ruach for the breath of life. Yet the Soul advocates totally avoid the fact that ruach IS used for the breath of life in Gen. 6:17 and Gen. 7:15. Job 33:4 and Isaiah 42:5 use neshamah and ruach interchangeably in their parallelisms.
- [*Index and Miscellaneous Articles of Protestant Messianic Eschatology*](#), pg. 14 et al.
- [The Sleep of Death - Acts 2:34](#) For David **is not ascended into the heavens**: but he saith himself, The Lord said unto my Lord, Sit thou on my right hand
- Luke 8 and the underground Chamber: [2 Peter 2:4, Jude 6, Luke 8:31 and the Impossibility of the Enochian Demonology](#)
- [Carl Jung's Psychology: A Behavioral Outworking of the Doctrine of the Soul](#)
- The Soul contradicts Biblical Kinism/ Phyletism, [A Defense of the South Against the Jesuit Counter Reformation](#), pg. 161;

The Beginning of White Nationalism is the Protestant Calvinistic Peace of Westphalia

Madison Grant Admitted that Calvinism is Nationalistic and Catholicism Universalist

[White Nationalists excommunicated by Eastern Orthodox Church](#)

- Soul doctrine basis of rejecting scientific cause of intellectual and moral failure of certain groups:

[Augustine vs Pelagius/Genetic Determinism vs Libertarian Marxism; Controversies Concerning Nature and Grace; Original Sin](#)

- [Dr. Renato M. E. Sabbatini on the Brain as the Seat of Consciousness](#)
- On page 183 McGuckin admits that Cyril was never able to meet Apollinaris' objection to Cyril's view of person: "It remains to be seen whether he [Cyril] was able to meet the challenge Apollinaris had posed any more successfully than he; that is,

how the existence of a soul in Christ could be reconciled with a single-subject Christology.

- [Helen Lewis Admits Predominant Justification for Transgenderism is the Soul Doctrine](#)
- We know Plotinus did not get the term from the New Testament because there is no soul in the bible and no distinction between nature and person in the bible.
- Resurrection done with the microzymas granules not metaphysics. See *the Spear of Aajonus*.

Mystic Union

- Gordon Clark, *Hellenistic Philosophy* commenting on Plotinus' Sixth Ennead, [Appleton-Century-Crofts: New York, 1940], 229-230,

"These Ideas, however, this Divine Mind, is still not the highest principle of all. For in this realm duality remains. Since the Ideas are distinct from each other, there is multiplicity. In knowledge there is always a subject and a predicate, a knower and an object known, and hence duality. But duality is secondary to unity. Therefore it still remains to climb the steep ascent of heaven to the source, the One. The climbing of the ascent and the resting of the summit, let it be noted, are not the same thing. The rational process of philosophic dialectic demonstrate the necessary existence of the One. He who has felt the urge to unity can never rest in plurality, and is forced to posit a source superior to all diversity. But if we are to know that source and not just infer it, we must experience the One in mystic trance...the ordinary conditions of consciousness are suspended and, having become oblivious of self and the world, the soul sees the One alone. The soul no longer knows whether it has a body, and cannot tell whether it is a man, or a living being, or anything real at all. ...The vision is a direct contact with the One, a divine illumination. All knowledge is rather like our sight of sense objects on a cloudy day; in the vision we see the Source of the light which made knowledge possible, and we see it directly in all its brilliance. ..This experience is not abnormal, it is but the exercise of a faculty which all have though few use...The experience itself cannot be written down, it can only be experienced ".

As was perfected in the Eastern Church, Plotinus' ecstasy was transitioned into Hesychasm through which the communicant is united to God in a "union in ignorance." Lossky, *Vision of God*, (St. Vladimir's Seminary Press: Crestwood, NY, 1983), 132

Creator-Creation Distinction

[*Conquering the Verbal Sorcery of Trinitarianism*, III. The Nature of Revelation and the Human Mind, pg. 58](#)

General Trinitarian Terminology Contradictions

[130 reasons, 73\(Trinitarian verbal conflations\)](#)

[The Nine Definitions of God](#)

Epistemology

I. Rationalism/Platonic Science/Sacred Geometry Refuted

(Jay assumes moderns have abandoned metaphysics. Nope. Jay Dyer Exposed part 7. Newton, Einstein, Quantum/Rovelliall admit metaphysics.)

- Soul doctrine. [See above](#): The soul justifies two contradictory positions Antinomian Gnostics, Ascetic Gnostics.
- [Left and Right Hand Paths, Black and White Magic, contradictions based on the same metaphysics](#)
- [Mathematics is not Reality](#)(FE Encyclopedia); [Morris Kline Mathematics Loss of Certainty](#)(Review)
- [Math is not Real](#) by Felix O'Gallagher
- [Optical Geometry](#)
- [Euclidean Geometry and Refraction](#)
- [Induction Failure](#)(Quotations from *Mathematics for the Nonmathematician* by Morris Kline, on Non Euclidean Geometry pg. 217-218)

- Irrational Numbers - [I won the Jay Dyer debate 38-0\(1:04:55\)](#)
- [Universalism is worse than Relativism\(Universal love, same moral standards for men and women\)](#)
- [The Modern world does not understand Biology because of Plato's doctrine of perfection](#)
- [Modern Biology Refuted the Plenum Formarum by showing some species to have gone extinct and others to have degenerated into vetigality - Another Argument Against the Eastern Orthodox – The Maximian Logoi, A Plenum Formarum?\(Kiwi and Flightless cormorant\)](#)
- The entire cosmology that undergirds any Platonic scheme is the eternal perfection of the upper world which has been refuted by both scripture and science. The spots on the sun shows its inherent imperfection. The scripture also speaks of the sun stopping during the time of Joshua and even dialing back during the time of Isaiah.
- Justification is Forensic in the Bible not metaphysical:

Rom. 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.

1. Forensic/Juridical justification: ([Systematic Theology](#), pgs. 352-353) - Cyprian's "[De lapsis](#)" – 3rd century espousing satisfaction atonement.
2. Edward White proves the forensic nature of the term "justification" and refutes the infusion theory in his Life in Christ Chapter Chap 18 sec. 1,

“(1) Prov. xvii. 15. ‘He that justifieth the wicked, and he that condemneth the just, they both are an abomination to the Lord.’ To infuse righteousness into an ungodly man cannot be an abomination to the Lord. The abomination is for a judge to declare innocent a wicked man persisting in his crimes.

(2) Luke x. 29. Of the lawyer who wished to work for salvation it is said, ‘He, willing to justify himself Did he wish to infuse righteousness into himself? He thought himself righteous already. He desired to have himself accounted as righteous, reputed innocent.

(3) In Genesis xlv. 16, Judah exclaims on behalf of his brethren, ‘How shall we clear ourselves?’ Not, how shall we make ourselves into good men? but, how shall we obtain acquittal from guilt, and be regarded as righteous?

(4) In Luke vii. 35, it is said, ‘Wisdom is justified of her children.’ Is righteousness infused into Wisdom? Is wisdom made righteous by her children? No. But wicked men bring charges against wisdom. Of these charges her children acquit her. They all declare wisdom to be righteous.

(5) In 1 Tim. iii. 16, Christ is said to have been ‘justified by the Spirit.’ Was Christ made into a good man by the Spirit? No. But He was crucified as a wicked impostor, false prophet, and sinner; and by His Resurrection He was declared righteous.

(6) In Luke vii. 29, the Saviour speaking of God says, ‘All the people and the publicans justified God.’ Surely publicans and harlots did not infuse righteousness into Him. By receiving John, they declared themselves to be sinners, and God to be righteous.

3. [A Defense of Legal Fictions](#)

4. Adoption is forensic. (Gal. 4:5, Eph. 1:5)

5. [Antinomianism and Metaphysics the Foundation of Common Law](#)

- [Occam’s Razor](#)
- [Ayer and Carnap Against Metaphysics](#) ([link2](#), [link23](#))

11. Empiricism and the Scientific Method Refuted

- [Systematic Theology, Refutation of Empiricism, Aristotelianism Refuted, \(pg. 28\), Thirty-Nine Theses Against Empiricism \(pg. 43\)](#)
- [Atomism](#) and its relationship to Positivism/Empiricism.
- [Pre-Socratics, Atomism, Thomas Jefferson Was Wrong, pg. 51](#)
- [Induction Failure](#)

- [Galileo's Dialogue](#)
- [Astronomy Proved unreliable](#)

III. Southern Israelite - Dogmatism

Demonstration

Seeing deduction is the only valid and developed form of Logic, we espouse the Axiomatic method of demonstration (ordine geometrico demonstrata) beginning with our Revealed Protestant Canonical list (We reject James, 2 Peter and Jude). However, the empirical testimony of witnesses is to stand as a defeater of proposed propositions. Induction is always the fallacy of affirming the consequent. This is not to say though, that Induction is subject to infinite hypotheses. This erroneous affirmation assumes upon the truth of Heliocentrism and Origen's infinite or ever expanding universe. Though the Bible does teach innate knowledge and empirical knowledge to man, innate forms and sensation are incapable of producing a complete theory.

Coherency Theory of truth

Epistemic justification comes from the coherency of the Bible doctrines' internal parts deduced from the axiom but also, but secondly, its ability to explain the physical world as well (Psa. 19:1-3) and remain consistent with its philosophical set of propositions. Thus, Foundationalism is to be rejected.

Knowledge

Knowledge is a justified and demonstrated true belief (1 Pet 3:15). In this case knowledge is the propositions of scripture. Knowledge, the propositions of Scripture, is given an account by the Postulate, the Protestant Canonical list. The propositions of scripture are therefore deduced from the list and are therefore given an account. The axiom is not knowledge. It is THE assumption.

Analogy of Proportion(Scholastic Dominionist) – Can man know or understand God? Mysticism Refuted

- Since God is not transcendent, we embrace the Analogy of Proportion which allows univocal points of coincidence, and reject the Dark Age Analogy of Proportionality and Apophatic Theology. That is, we affirm that the object of knowledge within our minds is the same as God's mind, but, that the manner or quality of knowing the object is different. The creator knows the object eternally but we discursively. The Dark Age Scholastics stated that *that* something is and *what* something is can be distinguished when predicated of creatures but not of God. **Thus, by logical extension the meaning of existence with us is different with God, making us atheists!** If God does not exist the way we use the word then we are by definition, *ipso facto* atheists. If I said that a snark is like an apple, does it mean the snark is red, the snark is sweet, or that the snark is round? Without a univocal point of coincidence the analogy means nothing. A canoe paddle is analogous to a Riverboat Paddle-Wheel because of the univocal point of coincidence that both the paddle and the wheel creates force to move through water. Lastly, if our knowledge is wholly analogical then do we univocally or analogically know that our knowledge is analogical? Clark says,

"By realism in this connection, I mean a theory that the human mind possesses some truth—not an analogy of the truth, not a representation of or correspondence to the truth, not a mere hint of the truth, not a meaningless verbalism about a new species of truth, but the truth itself. God has spoken his Word in words, and these words are adequate symbols of the conceptual content. The conceptual content is literally true, and it is the univocal, identical point of coincidence in the knowledge of God and man." (The Bible as Truth)

- **Saving faith** ([Systematic Theology, pg. 387](#)) is ascent to the propositions of scripture.

John 5:45-47 Belief in a man's words is the same as belief in the man. Problem is lack of belief in man not lack of power in words.

Rom. 10:9 That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

- Revelation is the rule of the conscience therefore conscience is not a rule of faith. (Acts [17:11](#), Deut 4:1-2, John [20:30-31](#), 2 Tim [3:15-16](#), Rev [22:18](#))
- What is our object of faith without scholasticism? Who do we pray to without scholasticism? Who are we supposed to love and hate without scholasticism? (Matt 6:24) What commandments do we obey without scholasticism?
- Mat 13:15, Mark 4:12, John 12:40, Acts 28:27 - unless a person understands theology he cannot be converted. Theological knowledge is the primary means of salvation and furthering in sanctification. ([Systematic Theology, pg. 403](#)) Theological knowledge is the

material cause of salvation and does not corrupt its possessor per se. (Psa 19:7-8, Psa 51:13, Isa 6:10, Mar 4:11, Mar 4:12, Jer 31:19 Rom 6, John 12:40, Acts 28:27)

- So the mind does not need saving? Colossians 1:21 describes our lost state as having a hostile mind towards God. Romans 8:7 says "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (kjk) Not only so, but the process of sanctification requires these things: "Rom 12:2 And be not conformed to this world: but be ye transformed by the renewing of your mind" and "Eph 4:23 And be renewed in the spirit of your mind" (kjk) Gordon Clark says,

"According to the Apostle John and according to Jesus, the Word of God, the Logos, and the words, the propositions, the cognitive content, are identical; and this conceptual content is 'the real thing. (pg. 69)... John 17:17 says, 'Sanctify them by the truth; thy word, doctrine, argument, theory is truth.; Just a page or two back the logos-word and the rheema-word were seen to be identical. Thus the truth here that sanctifies is the message of the Scripture. Sanctification is basically an intellectual process. No doubt it eventuates in external conduct; but before one can act rightly, one must think rightly; and so we are sanctified by truth. The idea is repeated in verse 19: 'I sanctify myself for them, in order that they may sanctify themselves by truth.'" (*The Johannine Logos*, pg. 71)

- [The Protestant Doctrine of Accommodation in Patrick Fairbairn\(pdf, word\)](#)

Gal. 3: 15-18 - [Protestant Rationalism](#), pg. 5

Isa. 55:7-9 - [Protestant Rationalism](#), pg. 3

Dominionism

Proverbs 20:26 A wise king scattereth the wicked, and bringeth the wheel over them.

Psa. 149: To execute vengeance upon the heathen, and punishments upon the people; 8 To bind their kings with chains, and their nobles with fetters of iron; 9 To execute upon them the judgment written: this honour have all his saints. Praise ye the Lord.

- [An Essay Against Christian Pacifism, Dominionism Defended](#)
- [The Cucked Shall Inherit the Earth?](#)

- [*Why I Left the Christian Church: A Defense of Nazarene Judaism: Chapter IX The Fearful Charge of Biblical Dominion*, pg. 116](#)

Paradigm laden(Justified) Evidentialism - How do we know the Bible is true and that God exists?

[Transcendental Argument Refuted, Flat Earth Evidentialism Defended\(Southern Israelite's Flat Earth Encyclopedia\)](#)

Biblical Prophecy, [225 Reasons Why I Believe the Earth is Flat](#), pg. 68

[Canonical Disputations Part 1, James, Jude, 2 Peter](#)

Innate Forms

Adam was born with an innate ability to speak to reason unlearned by any human science and learning. When Christians demean "human reasoning" they are either implicating the creator or adhering to a Darwinian view of man by stealth. We explain this through genetic structure, not a soul pace Chomsky' *Universal Grammar*. Rom. 2:14-15

The Image of God

The Image of God is Man-the Male not a Soul. Gen. 1:26-27, 1 Cor. 11:7. This doctrine also undercuts the idea that God is "Totally Other" than Man.

Incomprehensibility

Incomprehensibility means we cannot know God completely. It does not mean that we have no point of univocal knowledge at all. Man can know some things of God but not all. (Deut. 29:29) This is a quantitative distinction not qualitative. Our knowledge is quantitatively inferior to God's not qualitatively.

IV. Eastern Orthodox Epistemology/Obscurantism – Nihilism by another Name

- Modified Platonism: EO describe Logoi or energies as being encapsulated in Logos. – Maximus the Confessor. **Why doesn't the Father encapsulate? Because father is the monad, Son is the Nous, Spirit is the world soul.**

- When they push their Transcendental Argument they say that Knowledge means Universals, Abstraction, Continuum of Identity, Induction, Self-Soul [Subject of knowing], causation [Pre-conditions of reality]]. Yet when they are doing theology, Knowledge means something very different:

Georges Florovsky says in his *Bible, Church Tradition* (Vaduz, Europa: Buchervertriebsanstalt, 1987), page 29,

"The Bible is history, not a system of belief, and should not be used as a *summa theologiae*."

Georges Florovsky says in his *Bible, Church Tradition* (Vaduz, Europa: Buchervertriebsanstalt, 1987), page 20,

"For the Truth is not an idea, but a person, even the Incarnate Lord." Vlachos says, "Yet salvation is not a matter of intellectual acceptance of truth; rather it is a person's transformation and divinization by grace." (Metropolitan Hierotheos Vlachos, *The Difference Between Orthodox Spirituality and Other Traditions*)

Words-Word Distinction - [Protestant Rationalism](#), pg. 4 The Eastern Orthodox tell us that knowledge is not a proposition but an experience of the Logos in mystic trance. The object of knowledge is not a proposition but a presence. (*The Triads*, pg. 14)

Mystery – Deut. 29:29 – The Biblical idea is that mystery is a secret not something that transcends reason.

- Mystery in Eastern Orthodoxy means that which transcends reason.
- The Eastern Orthodox Epistemology is arbitrary and admittedly irrational authority/epistemology. Pagans can appeal to the same thing and avoid all criticism. [130 Reasons](#), 30(hypo union paradoxical), 75(divine begotten does not mean human begotten), 77(schaff admits word person is a makeshift), Constantinople 553, The Capitula of the Council VII, "If anyone using the expression, "in two natures," does not confess that our one Lord Jesus Christ has been revealed in the divinity and in the humanity, so as to designate by that expression a difference of the natures of which an ineffable union is unconfusedly made"

Head-Heart Distinction - [Protestant Rationalism](#), pg. 5

Pharisees were Rationalist? - [Protestant Rationalism](#), pg. 5 #21

V. Doctrine of Scripture

Inspiration

- [Systematic Theology, pg. 181-183 \(How do we know the Bible is Inspired?\)](#)

Ans. 1. The testimony of the Holy Spirit. 2. Coherency and Logical consistency. 3. Fulfilled prophecy. 4. Correct Cosmology and Geology.

1 CO 2: 9 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 10 But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. 11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 12 Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

Mat 16: 13-17 Now when Jesus came into the district of Caesarea Philippi, He was asking His disciples, "Who do people say that the Son of Man is?" And they said, "Some say John the Baptist; and others, Elijah; but still others, Jeremiah, or one of the prophets." He said to them, "But who do you say that I am?" Simon Peter answered, "You are the Christ, the Son of the living God." And Jesus said to him, "Blessed are you, Simon Barjona, because flesh and blood did not reveal this to you, but My Father who is in heaven.

1 JO 2:20 But ye have an unction from the Holy One, and ye know all things. 27 But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

- [The Liberal Notion of Biblical Inspiration](#)
- [The Documentary Hypothesis and Further Jesuitical, Gnostic and Freemasonic Machinations Against the Text and Liturgy of Holy Scripture Exposed and Confuted](#)

[The Samaritan Pentateuch and the Documentary Hypothesis](#)

[Jer. 7:22, Scholasticism Defended, pg. 31](#)

[Jeremiah 8:8, Scholasticism Defended, pg. 33](#)

Amos 5:25, [Scholasticism Defended, pg. 32](#)

[John H. Walton Admits the Roman Catholic Condemnation of the Bible](#)

[John H. Walton Admits Genesis 1 Originally Meant a Physical Firmament](#)

[The Framework Hypothesis Refuted](#)

[Debate With a Walton Boy/Framework Hypothesis](#)

Scriptures Independent of Pagan Mysteries

[35 Differences Between Biblical Religion and Pagan Religion in Yechezkel Kaufmann's The Religion of Israel](#)

[The Noahic Root of Pagan Idolatry](#)

[Ancient Cosmogony is Pantheistic Diluvian Oscillation Unrelated to Genesis 1](#)

Perspicuity of Scripture – The Bible written to be understood

Deut. 30: 12 It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? 13 Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? 14 But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

1 Cor. 14: 9 So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

- [Systematic Theology, pg. 63-66](#)

Interpretation – Hermeneutics -How Eastern Orthodox Fathers Created their own Hodgepodge Religion – Perennialism

Neh. 8: 8 So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading

Confusion due to rejection of traditional Hebrew thought and synchronization with Greek Paganism: Shows the Church's primary Hermeneutic is Metaphysics. No doubt they justified this by the Jews' own apostasy into Babylonian synchronization.²

Synod of Laodicea. Canon 29 states, "Christians must not judaize by resting on the Sabbath, but must work on that day, rather honouring the Lord's Day; and, if they can, resting then as Christians. But if any shall be found to be judaizers, let them be anathema from Christ."

The Profession Of Faith, From The Church Of Constantinople required the catechumen to profess, "in one word, I renounce absolutely everything Jewish."

- The Bible's Flat earth teaching is rejecting under the auspices of the Perennial Documentary and Framework Hypothesis
- [The New Testament Was Written in Hebrew](#)
- [Patrick Fairbairn's Failure to Defend a Greek Origin to New Testament Texts and Doctrine](#)
- Tartarus? 2 Pet. 2:4 "[2nd Peter argues that the sinful angels are "cast them down to hell](#), and delivered them into chains of darkness, to be reserved unto judgment" the word translated as 'cast them down into hell' being Strong's 5020 'tartaróō' 'I thrust down to Tartarus'. (http://biblehub.com/kjvs/2_peter/2.htm) A true Jew as Peter assuredly was would never cite ancient Greek mythology as the author does here, Tartarus being both the deity and the place in Greek legend where under the Earth the titans were imprisoned by Zeus. (See: <https://en.wikipedia.org/wiki/Tartarus>)."
- The development of the name Jesus does have some unmistakable Pagan roots with the Greek god Iasus. This is not an isolated incident. The Greek "New Testament" also (coincidentally?) changes the name of the prophet Eliyahu to Helios the Greek Sun God. Our Anglo-Catholic tradition, since the writing of the 1611 KJV Bible, has changed the word Passover to the pagan celebration of Easter in Acts 12:4.46 Acts 7:45 and Heb. 4:8, when speaking of the prophet Yěhowshuwa, contain the same spelling of Yěhowshuwa as for the Messiah.
- The Pagan doctrine of transcendence adopted by the Church:

Plotinus, *Enneads*, Fifth Ennead, First Tractate,

² <https://pages.uncc.edu/james-tabor/ancient-judaism/death-afterlife-future/>

"10. We have shown the inevitability of certain convictions as to the scheme of things:

There exists a Principle which transcends Being; this is The One, whose nature we have sought to establish in so far as such matters lend themselves to proof. Upon The One follows immediately the Principle which is at once Being and the Intellectual-Principle."

[An Essay Against the Christian Doctrine of Huperousia and its Epistemic Implications](#)

[God Inhabits Eternity Therefore he is Huperousia?](#)

[Perry Robinson admits divine persons are huperousia](#)

[Does Acts 7 Pace Exo. 19 Deny Moses saw the Concrete Existence of Elohim but Only an Angel?](#)

[Excursus on Acts 17:28 not Pantheistic](#)

[E. Michael Jones Admits Christianity Synchronized Greek Paganism](#)

[Keith Ward Exposition and Critique Part 1](#)

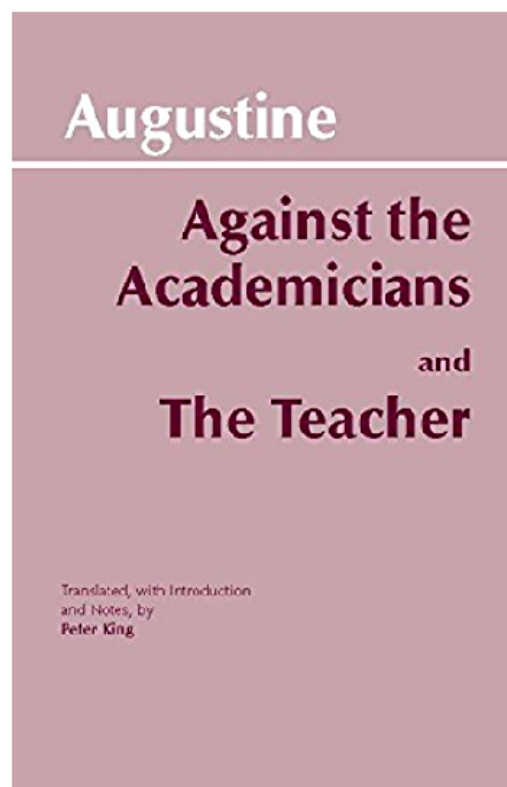
[Keith Ward Exposition and Critique Part 2](#)

- The [Perennial](#) Pagan doctrine of the Trinity adopted by the Church:
 - a. [The Noahic Root of Pagan Idolatry](#)
 - b. [Ancient Cosmogony is Pantheistic Diluvian Oscillation Unrelated to Genesis 1](#)
 - c. [The Six Enneads by Plotinus, Fifth Ennead, First Tractate, The Three Initial Hypostases](#)
 - d. David Bradshaw admits that Plotinus' Three Hypostases - [Essence, Energy & Aristotle Dr David Bradshaw, Jay Dyer, Fr Dcn Ananias](#) (48:46)
- [Clement's Perennialism: The Stromata, Book 6, by Clement of Alexandria, Chapter 5. The Greeks Had Some Knowledge of the True God](#)

- Augustine's Blatant Perennialism:

© Peter King, *Augustine: Against the Academicians and The Teacher* (Hackett), vi-xx

In Augustine's view, (Christian) religion and (Platonist) philosophy were engaged in the same enterprise, namely the quest for knowledge: "Just as the Hebrews were prepared for Christianity by the law and the prophets, so too the Gentiles were prepared by Plato and Aristotle. And just as Christianity is the fulfillment of the Old Covenant, so too it is the fulfillment of Greek philosophy."² The difference between them is that Christian doctrine succeeds where unaided platonism fails. Hence Augustine could summarize his views as follows:



- Dyer admits Perennial nature of Eastern Orthodoxy: [Former Occultist Finds Orthodoxy - Jay Dyer + Author Michael Witcoff](#)(17:44-19:15, 21:20-22:50)
- Christian Monks created Freemasonry – Perennialism: [Freemasonry Demystified - Full Documentary](#)

- In perennial form, on page 105 of *The Triads*, Palamas refers to God as the Prime Mover. Bradshaw states, "The most interesting application of *energeia* in this sense is in Aristotle's theory of the Prime Mover. The Prime Mover is a being whose substance (*ousia*) is *energeia* (*Met.* xii.6 1071b20), in three distinct but related senses." (Concept, pg. 3)
- Perennial doctrine of the chain of being adopted by the church.
- Perennial doctrine of the plenum formarum adopted by the church. Laws of Manu, C. 1 Section 19
- **Church authority based on Gnosticism and Neoplatonism:**

Irenaeus, *Against Heresies* (Book III, Chapter 2)38,

"The heretics follow neither Scripture nor tradition. When, however, they are confuted from the Scriptures, they turn round and accuse these same Scriptures, as if they were not correct, nor of authority, and [assert] that they are ambiguous, and that the truth cannot be extracted from them by those who are ignorant of tradition. For [they allege] that the truth was not delivered by means of written documents, **but vivâ voce**: [The living voice.-DS] wherefore also Paul declared, But we speak wisdom among those that are perfect, but not the wisdom of this world. 1 Corinthians 2:6 And this wisdom each one of them alleges to be the fiction of his own inventing, forsooth; so that, according to their idea, the truth properly resides at one time in Valentinus, at another in Marcion, at another in Cerinthus, then afterwards in Basilides, or has even been indifferently in any other opponent, who could speak nothing pertaining to salvation. For every one of these men, being altogether of a perverse disposition, depraving the system of truth, is not ashamed to preach himself."

Catechism of the Catholic Church, 79,

"The Father's self-communication made through his Word in the Holy Spirit, remains present and active in the Church: "God, who spoke in the past, continues to converse with the Spouse of his beloved Son. and the Holy Spirit, through whom the living voice of the Gospel rings out in the Church - and through her in the world - leads believers to the full truth, and makes the Word of Christ dwell in them in all its richness."

"Unam Sanctam", Bull of Pope Boniface VIII promulgated November 18, 1302,

"For, according to the Blessed Dionysius, it is a law of the divinity that the lowest things reach the highest place by intermediaries. Then, according to the order of the

universe, all things are not led back to order equally and immediately, but the lowest by the intermediary, and the inferior by the superior."

[Pseudo Dionysius](#) - Ecclesiology and Neoplatonism, [Conquering the Verbal Sorcery of Trinitarianism](#), pg. 133

- Pagan Anchorism

1 Tim. 4:1 Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; 2 Speaking lies in hypocrisy; having their conscience seared with a hot iron; 3 Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 4 For every creature of God is good, and nothing to be refused, if it be received with thanksgiving:

- a. Celibacy was urged upon the Church by attempts to show superiority to the pagans: ([Systematic Theology](#), pg. 562, 564, [Jerome](#) pg. 569, Nicea in the Proposed Action on Clerical Celibacy in the notes section per Hefele, Chalcedon 452 canon 15-16, and Council of Ancyra A.D. 314 Canon 10. I will be content to agree with Clement in Stromata, Book 3.45 when he calls this teaching antichrist. pg. 571
- b. [An Essay Against Christian Asceticism](#)
- c. [Christianity's Heretical Interpretation of 1 Corinthians 7](#)
- d. [The 100 Laws of Man's Sexual Power](#)
- e. [Further Excursus on Angelic Celibacy per Matt. 22 and Luke 20](#)
- f. [Clement Against Preterism's connections to Anchorism](#)
- g. Angelic Celibacy also led to exaggerated emphasis on the sacraments from "holy hands".

Emphasis on virginity led to Theotokos doctrine assuming Mary was a perpetual virgin.

- Pagan Theosis adopted by the Church: "God became man so that man could become God." - St. Athanasius, De inc. 54, 3

Theosis is pagan - Theosis is totally opposite to conservative and historic Jewish thought and overtly pagan: [Protestant Rationalism](#), pg. 3

- EO blame all Neoplatonic influence on Augustine!

Protestant Approach to Interpretation

- [Systematic Theology, pg. 184](#) - Turretin, *Institutes*, Vol. 1, 2nd Topic, Q. 19
- Bible only infallible rule, no human infallible interpreter: Turretin, *Institutes*, Vol. 1, 2nd Topic, Q. 20 - [Systematic Theology, pg. 186-187](#)
- Logic - Matt. 22: 31, 32, Acts 17. 2-3, [Systematic Theology, pg. 213](#)
- I affirm with Bannerman these rankings of authority: 1. The Word of Christ 2. The Conscience 3. The Church (Church of Christ Vol. 1, pg. 290).

Private Judgment – Systematic Theology pg. 645-646 Whitaker and Turretin

- [Private Judgment vs. Implicit Faith](#)
- [Father Deacon Ananias still can't admit he is wrong about Private Judgment](#)
- [Father Deacon Ananias Refuted on Private Judgment Again](#)
- 17 Things Christians Don't Understand About Their Own Trinity Doctrine, pg. 47: [Miscellaneous Articles Against the Trinity Volume 2 by The Southern Protestant Drake Shelton](#)
- Nicea 325 contradicts 381³. Chalcedon's two natures contradicts Cyril in the Council of Ephesus' One Enfleshed Nature. This contradiction shows the arbitrary hierarchy does not solve the problems it claims to solve.

³ The Council of Constantinople 381 A.D. and later creeds, changed the meaning of the original Nicene Creed 325 A.D. into a sense contradictory to its original intention by removing the phrase "of the essence of the Father" and Nicea's anathemas. In the Nicene Creed 325 A.D. we read, "Homooousion to Patri" (consubstantial with the Father). Yet this was translated, "unius substantiae cum Patre" in the Latin by Hosius, or whoever first translated the Greek into Latin. Thus homooousios became monoousios. A generic sense was replaced by a numeric sense. In other words, Nicea 325 A.D. affirmed multiple beings that had the same type of nature but only one of those beings was the One God and that was the Father because he is the only source and cause of all, thus the supreme being. Constantinople 381 A.D. and later creeds affirmed one being. This is a radical change in meaning. The reason why this change was needed was to buttress the establishment of Neoplatonism.

- *Acts 8:30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest? 31 And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.*

Nothing here of Philip demanding him to accept things that transcend reason.

Canon

- **Septuagint not Used in Jewish Synagogues in ancient Palestine or Syria:**
[Patrick Fairbairn's Failure to Defend a Greek Origin to New Testament Texts and Doctrine](#)(pg. 4)
- [Answering High Church Arguments Against Protestantism](#)
- [Archibald Alexander on the 22 Books of Josephus' Against Apion](#)
- [Canonical Disputations Part I, James, Jude, 2 Peter](#)
- [Jay Dyer's Arguments Against Sola Scriptura Refuted](#)
- [1 Timothy 3:15](#) - William Cunningham said, "they profess to prove the infallibility of the Church by the authority of the Scriptures, while, at the same time, they establish the authority of Scripture, and ascertain its meaning by the testimony of the Church, which cannot err." (The Doctrine's and Practices of the Church of Rome Truly Represented with Introduction and Notes by William Cunningham [Edinburgh: Fraser & CO. 54, North Bridge; Smith Elder & CO.. and H. Washbourne, London; and W. Curry, Jun & CO. Dublin, 1837: Reprinted by Kessinger Publishing Legacy Reprints] pg. 154)
- [Critique of the so-called Second Letter of Peter by The Ulsterman](#)

Oral Tradition

Angelic Celibacy is their main oral tradition, [Systematic Theology](#), pg. 561

Against the Apocrypha

- Soul doctrine hallmark of the Babylonian/Apocryphal corruption:
 - a. [See above.](#)

- b. Dr. James Tabor, [What the Bible says about Death, Afterlife, and the Future](https://pages.uncc.edu/james-tabor/ancient-judaism/death-afterlife-future/), "The ancient Hebrews had no idea of an immortal soul living a full and vital life beyond death, nor of any [resurrection or return from death](#). Human beings, like the beasts of the field, are made of "dust of the earth," and at death they return to that dust (Gen. 2:7; 3:19). The Hebrew word nephesh, traditionally translated "living soul" but more properly understood as "living creature," is the same word used for all breathing creatures and refers to nothing immortal."
<https://pages.uncc.edu/james-tabor/ancient-judaism/death-afterlife-future/>
- c. William Warren proved that the Biblical Cosmology does not account for any underground chamber for souls to be locked up in. [Index and Miscellaneous Articles of Protestant Messianic Eschatology](#), pg. 48

Allusions to the Apocrypha in the New Testament

[Systematic Theology](#), pg. 175,

"X. The citation of any passage does not of itself prove a book to be canonical, for then Aratus, Menander and Epimenides (quoted by Paul in Acts 17:28; 1 Cor. 15:33; Tit. 1:12) would be canonical. (2) The same passages which our adversaries bring forward as quotations from the Apocrypha are found in the canonical books, and the apostles would rather quote from these than from the former.

XI. If they are connected with canonical books, it does not follow that they are of equal authority, but only that they are useful in the formation of manners and a knowledge of history, not for establishing faith." - Turretin, *Institutes*, Vol. 1, 2nd Topic, Q.9

[Samuele Bacchiocchi on Abraham's Bosom and Allusions to Apocryphal Literature](#)

Preservation

- Textual Criticism: A Defense of Harry Sturz' Critical Eclecticism, [Systematic Theology](#), pg. 187-190

VI. Sola Scriptura

Deut. 12: 30 Take heed to thyself that thou be not snared by following them, after that they be destroyed from before thee; and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise. 31 Thou shalt not do so unto the Lord thy God: for every abomination to the Lord, which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods. 32 What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it.

Ephesians 2:20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

Luke 16:29, 31. Abraham saith unto him, They have Moses and the prophets; let them hear them.... And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

Galatians 1:8-9. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.

2 Timothy 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 17 That the man of God may be perfect, thoroughly furnished unto all good works.

- Revelation is the rule of the conscience therefore conscience is not a rule of faith. (Acts [17:11](#), Deut 4:1-2, John [20:30-31](#), 2 Tim [3:15-16](#), Rev [22:18](#))
- [Objections to Sola Scriptura:](#)
 - a. [Answering High Church Arguments Against Protestantism](#)
 - b. [Jay Dyer's Arguments Against Sola Scriptura Refuted](#)
 - c. [40,000 Protestant Denominations? Anabaptists are Jesuits](#)
 - d. [Baptist Dispensationalism\(Futurism\) is Gnosticism in Patrick Fairbairn D.D.](#)
 - e. [Systematic Theology](#), 683-684 - God's prophets always get accused of sedition, schism and revolt. (John 2:13-17; Acts 17:6ff.; Acts 16:20ff.; Ezek. 16:2; etc)

f. Roman Ecclesiology, [130 Reasons, 111-122, 128, 126 Indulgences](#)

Worship: Regulative Principle (Acapella Exclusive Psalm Singing), Head Coverings for Women, No Pagan Holidays

Systematic Theology,

Article 1: The Beginning of Non-Inspired Hymns in Public Christian Worship, pg. 472

Article 2: The Ancient Synagogue, pg. 476

Forty-Two Items Regarding the Regulative Principle, Systematic Theology, pg. 483

Objections to 508

Where is the regulative principle in the new testament?, pg. 492

Sundown to Sundown, pg. 519

Eucharist

- The Eastern view of the adoration of the host in the sacrament must have a corporeal presence which commits them to the abomination of Transubstantiation.
- You have a couple choices if you are in the Eastern Church: 1. Say that the bread and wine takes the hypostasis of Christ every time this ceremony is performed making Christ one person and millions of natures, not two natures. 2. Say that the bread and wine take the substance of Christ, while the accidents remain bread making Christ's humanity omnipresent and therefore committing you to a Eutychian Christology. McGuckin says on page 187 and 188 that the metaphysical transformation in the incarnation is the basis for adoring the bread and wine in the sacrament. (McGuckin, John A. St. Cyril of Alexandria The Christological Controversy [New York* Leiden, The Netherlands* E.J. Brill* Koln, 1994] 187-188) Then on this view you have a metamorphosis not an Incarnation. This is Eutychian
- [John 13 is not the Passover or the Lord's Supper and the Lord's Supper was Instituted During Passover; New2Torah Refuted](#)
- 1 Cor. 11:29 not discerning the Lord's body. So why does it say in verse 28 that it is bread?

Baptism

Baptism is Jewish Levitical washing, [Systematic Theology](#), pg. 698 et al.

Charisma

- [A Defense of Strong Cessationism](#)
- [The Harvard Psychedelic Club by Don Lattin Review – Applied Joachimite Metaphysics and Charismaticism](#)

VII. The Church - Philosophy has failed therefore, an arbitrary authority – NIHILISM BY ANOTHER NAME

John 3:9 Nicodemus answered and said unto him, How can these things be? to Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

There is no promise in the Bible of a perfect unbroken line of sinless men governing the church. On the contrary:

- [Biblical Predictions of Apostasy and the Obscurity of True Believers in the First Century](#) Apostasy and immorality at the time of the apostles themselves and predicted to come after them, even the obscurity of true believers proves that church practice and tradition cannot be the rule of faith. (Mat. 24:24, Acts 20:29, 2 Tim. 1:15, 1 Cor. 5, 6:16, 11:21, 1 Tim. 4:1-3, 2 Thess. 2:1-9, Rev. 12:6, 14, 13:8) The same could be said about the obscurity of believers under the time of Noah, the Judges, Samson, Elijah being left alone, etc.
- Matthew Poole, "they charged Christ with not walking after the Tradition of the Elders, Matth.7.5. And the Athenians said to Paul, May we know what this new Doctrine is? Acts 17.19. And the Pharisees had antiquity on their side, being Zealous for the Traditions of the Fathers, Gal 1.14." (Dialogue, pg. 21-22)
- **The Eastern Church does not even have a definition of what a Church is.** Georges Florovsky says in his *Bible, Church Tradition* (Vaduz, Europa: Buchervertriebsanstalt, 1987) admits on page 57, "It is impossible to start with a formal definition of the Church. For strictly speaking, there is none which could claim any doctrinal authority."
- Sixteen reasons why Protestants, should have no faith in the visible Church as an infallible standard or even a compelling standard. [130 Reasons, pg. 56](#)
- The Ancient Church's arbiter of truth is circular:

Timothy Ware, in *The Orthodox Church* (Strand London, Penguin Books, 1997) says,

"The doctrinal definitions of an Ecumenical Council are infallible..." While the doctrinal decisions of general councils are infallible, those of a local council or an individual bishop are always liable to error; but if such decisions are accepted by the rest of the Church, then they come to acquire Ecumenical authority...The doctrinal decisions of an Ecumenical Council cannot be revised or corrected". (page 202)

So how does one know a true council? None have received universal acceptance as Ware admits on page 252. Ware's answer to this is circular. He says that the Faith is based on the Ecumenical Council and yet the validity of the Ecumenical Council is as Metropolitan Seraphim says based on whether "it has borne witness to the faith of the Ecumenical Church." (*The Orthodox Church* by Timothy Ware, pg. 253) So the Faith is based on the Council but the Council is based on the Faith. This is entertaining because much of the same circular reasoning is the basis of the Anchoretic view of scripture. William Cunningham said, "they profess to prove the infallibility of the Church by the authority of the Scriptures, while, at the same time, they establish the authority of Scripture, and ascertain its meaning by the testimony of the Church, which cannot err." (*The Doctrine's and Practices of the Church of Rome Truly Represented with Introduction and Notes* by William Cunningham [Edinburgh: Fraser & CO. 54, North Bridge; Smith Elder & CO.. and H. Washbourne, London; and W. Curry, Jun & CO. Dublin, 1837: Reprinted by Kessinger Publishing Legacy Reprints] pg. 154)

- **Do they mean that a priest has the liberty to say whatever does not contradict the consensus of the Fathers (whatever that means) or do they mean that he can ONLY say what is agreed in the consensus of the Fathers?** Georges Florovsky says in his *Bible, Church Tradition* (Vaduz, Europa: Buchervertriebsanstalt, 1987) page 54,

"He [The Bishop-DS] must speak not from himself, but in the name of the Church, ex consensus ecclesiae. This is just the contrary of the Vatican formula: ex sese, non autem ex consensus ecclesiae. [From himself, but not from the consensus of the Church]...It is not from his flock that the bishop receives full power to teach, but from Christ through Apostolic Succession. But full power has been given to him to bear witness to the catholic experience of the body of the Church. He is limited by this experience, and therefore in questions of faith the people must judge concerning his teaching. **The duty of obedience ceases when the bishop deviates from the catholic norm**, and the people have the right to accuse and even to depose him...Christian authority appeals to freedom; this authority must convince, not constrain."

How does the congregation know he is deviating without the use of private judgment?

- Nicea 325 contradicts 381⁴. This contradiction shows the arbitrary hierarchy does not solve the problems it claims to solve.
- Chalcedon's two natures contradicts Cyril in the Council of Ephesus' One Enfleshed Nature. This contradiction shows the arbitrary hierarchy does not solve the problems it claims to solve.
- There is simply no basis for an infallible interpreter of the Bible. That would be nice but it is not in the book. Period. Even Paul admits that even the apostles did not have dominion over the common man's faith. (2 Cor 1:24)
- Both the Roman and Eastern Orthodox Churches have forbid the reading of the Bible:

1 Timothy 4:2 *Speaking lies in hypocrisy; having their conscience seared with a hot iron;*

1. [Catholic Index of Forbidden Books](#) – Catholic/Anchoretic hatred of scripture:
 2. [The Eastern Orthodox Church Condemns The Reading of Scripture](#)
- Matt. 16:18(The Gates of Hell) –The Eastern Orthodox and Catholic interpretations of this passage would contradict the New Testament and clearly proves the distinction between the Visible and Invisible Church. 2 Tim 1:15 describes the total apostasy of the Church in Asia that the apostles founded. Paul marvels at the apostasy of the Galatians in Gal 1:6 *I am amazed that you are so quickly deserting Him who called you by the grace of Christ, for a different gospel.* The Orthodox will scream, "but our Fathers were disciples of apostles...Irenaeus was the spiritual grandchild of an apostle!" I answer: The apostate Demas was a disciple of an apostle (2 Tim 4:10). So were the apostates Phygellus and Hermogenes (2 Tim 1). So were the savage wolves in the session of the Church at Ephesus in Acts 20:17-29. I agree with

⁴ The Council of Constantinople 381 A.D. and later creeds, changed the meaning of the original Nicene Creed 325 A.D. into a sense contradictory to its original intention by removing the phrase "of the essence of the Father" and Nicea's anathemas. In the Nicene Creed 325 A.D. we read, "Homooousion to Patri" (consubstantial with the Father). Yet this was translated, "unius substantiae cum Patre" in the Latin by Hosius, or whoever first translated the Greek into Latin. Thus homooousios became monoousios. A generic sense was replaced by a numeric sense. In other words, Nicea 325 A.D. affirmed multiple beings that had the same type of nature but only one of those beings was the One God and that was the Father because he is the only source and cause of all, thus the supreme being. Constantinople 381 A.D. and later creeds affirmed one being. This is a radical change in meaning. The reason why this change was needed was to buttress the establishment of Neoplatonism.

Rutherford when he says that the passage referring to the Church's preservation from the gates of hell in Mat 16:18 refers to the invisible Church (*Due Right*, pg.15).

- There is a distinction between the Visible and Invisible Church. (Mat 13:24-30, 36-43, 47-49, John 15:1-6)

Robert Shaw comments on Chapter 25 of the Westminster Confession,

"When we speak of the visible and invisible Church, this is not to be understood as if there were two Churches, or as if one part of the Church were visible and another invisible. The former includes the latter, but they are not co-extensive; the same individuals who constitute the Church considered as invisible, belong also to the Church considered as visible; but many who belong to the visible, are not comprehended in the invisible Church." (The Reformed Faith, Chap 25)

- [Who Did James Write His Epistle Against?](#)
- [I Would Rather Be A Cultist Than A Failure](#)
- [Jay Dyer Exposed On Private Judgment](#)

Metaphysics/Ontology

Jay assumes moderns have abandoned metaphysics. Nope. Jay Dyer Exposed part 7. Newton, Einstein, Quantum/Rovelliall admit metaphysics.

- [The Metaphysics of the Gaps](#)(Appeal to ignorance) - "1Co 4:6 Now these things, brethren, I have figuratively applied to myself and Apollos for your sakes, so that in us you may learn not to exceed what is written, so that no one of you will become arrogant in behalf of one against the other."
 - i. There have been disagreements among philosophers about the nature of eternity > therefore metaphysics/implicit faith.
 - ii. There have been disagreements among protestants about hermeneutics > therefore metaphysics/implicit faith.
 - iii. There have been disagreements among protestants over the canon and the apocrypha > therefore metaphysics/implicit faith.

- iv. There have been disagreements among protestants about the real presence of Christ in the eucharist > therefore metaphysics/implicit faith.
 - v. [Cope of the Gaps = Gnosticism](#)
- The one and the many problem is false because it assumes the one is a generic not a numeric nature. Reification.
 - Soul doctrine. [See above.](#)
 - The soul justifies two contradictory positions Antinomian Gnostics, Ascetic Gnostics.
 - [Left and Right Hand Paths, Black and White Magic based on the same metaphysics](#)
 - Ayer and Carnap on the meaninglessness of metaphysics. ([link1](#), [link2](#))

Flat Earth Facts

1. [Bible and The Flat Earth](#)
2. [55 Geological Proofs of the Noahic Flood, All Objections Considered](#)
3. [Dinosaurs Existed and Still Exist](#)
4. [Transcendental Argument Refuted, Flat Earth Evidentialism Defended](#)([Southern Israelite's Flat Earth Encyclopedia](#))
5. ["John Calvin Actually Denied the Sphericity of the Earth" – Dave Armstrong](#)
6. [John H. Walton Admits Genesis 1 Originally Meant a Physical Firmament](#)
7. [Biblical Deism: Natural Law, Causality and Miracles](#)

Globe Earth Metaphysics Refuted

- I. [Plato's Spherical-Pantheist Cosmology, Epistemology and Metaphysics; The Flat Earth History of Science Chapter 7](#)

2. The Earth is Flat - Plato's Timaeus, Analysis 29-32 refuted. ([Space and Optical Geometry Refuted](#))
 3. [Timaeus on Why the Universe Must Be a Sphere, pace Pythagoreanism](#)
- [The Eastern Orthodox Church has succumbed to NASA.](#)

Trinity

- [Trinity Outline](#)
- [130 Reasons, 6-11 \(scriptures\)](#)
- [Why I Left the Christian Church: A Defense of Nazarene Judaism](#), Chapter IV A Consideration of Pertinent Scriptures Regarding the Trinity Doctrine, pg. 39
- The Council of Constantinople 381 A.D. and later creeds, changed the meaning of the original Nicene Creed 325 A.D. into a sense contradictory to its original intention by removing the phrase "of the essence of the Father" and Nicea's anathemas. In the Nicene Creed 325 A.D. we read, "Homoousion to Patri" (consubstantial with the Father). Yet this was translated, "unius substantiae cum Patre" in the Latin by Hosius, or whoever first translated the Greek into Latin. Thus homoousios became monoousios. A generic sense was replaced by a numeric sense. In other words, Nicea 325 A.D. affirmed multiple beings that had the same type of nature but only one of those beings was the One God and that was the Father because he is the only source and cause of all, thus the supreme being. Constantinople 381 A.D. and later creeds affirmed one being. This is a radical change in meaning. The reason why this change was needed was to buttress the establishment of Neoplatonism.

Leo Donald Davis, *The First Seven Ecumenical Councils*, pg. 61; J.N.D. Kelly, *Early Christian Doctrines*, pg. 234-235: The sense of the Nicene Fathers is said by Davis to mean "two individual men, both of whom share human nature while remaining individuals" and by Kelly as "common to several individuals of a class". This is in direct contrast to the sense they were rejecting which sense Davis describes as "numerical identity, that is, that the Father and the Son are identical in concrete being" and Kelly describes as "an individual thing as such".

- [Miscellaneous Articles Against the Trinity](#)

- [Miscellaneous Articles Against the Trinity Volume 2 by The Southern Protestant Drake Shelton](#)

Equality with God

- [Jesus identified With God not Cardinally But nominally as his representative on the Earth](#)
- [Jesus\(Yeshua\) Equal and One With God\(Elohim\)?](#)
- [Generation and procession indistinguishable, 130 reasons, 76](#)
- [Does Joshua 5:15 Teach the deity of Christ because the angel was worshipped?](#)
- [Isa. 45:23 Proves Nothing for the Trinity](#)
- [130 Reasons, 72 semi arianism acquitted from heresy by fathers](#)

A Unitarian Explanation of the Holy Spirit

- [A Unitarian Explanation of the Holy Spirit](#)
- [Romans 8:26-27 The Intercession of the Spirit Nothing to Do With Literal Personhood](#)

Hypostatic Union – Docetism under another name

- [Nature-Person Distinction](#)
- [130 Reasons, Theses #s 15-20, 25\(distribution\), 26\(2 in 1 or 1 in 2?\), 28, 32, 35\(bribe\), 36, 37, 38, 39\(immutability\), 43-44 \(distribution in atonement\), 45\(generic humanity-reification\), 47, 50\(denies penal sub\)](#)
- No hypostatic union no Theotokos – Mary Mother of God doctrine

Theosis/Redemption

- Jesus is not God so God did not become Man.

- Pagan Theosis adopted by the Church: "God became man so that man could become God." - St. Athanasius, De inc. 54, 3 - Theosis is pagan - Theosis is totally opposite to conservative and historic Jewish thought and overtly pagan: [Protestant Rationalism](#), pg. 3
- EO view says immortality is infused at the level of nature but must be accepted at the level of hypostasis. Ans. [Nature = Person](#)
- Incarnation not Crucifixion Saves? - [Jay Dyer Exposed Part 4; Uncreated Light, Redemption, Theosis, Essence and Energy](#)(11:00)
- When did you consent to having your nature infused with immortality? Was that not compulsion? Were you not forced to live forever against your will? I have met some people who are quite disturbed by the idea of living forever.
- Rom. 2:7 Paul says years after the resurrection of Christ that believers are seeking immortality. If that is the case then it could not have been infused at the level of nature. If Paul had said we are deliberating on whether to accept immortality at the level of hypostasis EO would have a point. Not so much.
- EO believe Christ destroyed death by descending to underground chamber of souls and doing war with the devils. Ans. There is no underground chamber of souls. [2 Peter 2:4, Jude 6, Luke 8:31 and the Impossibility of the Enochian Demonology](#)
- John 11:25, John 5:28-29 only righteous are raised to life

Ethics

- Chain of being nowhere in the bible. EO definition of sin is a move away from the good on the chain of being. (Trans. A move away from Anchorism into patriarchy/attachment) Redemption raised on the chain of being. (Trans. A move away from patriarchy and attachment into Ascectic Anchorism)
- The EO Gnostic rejection of Mosaic Law – Manichean view of sin (1 John 3:4) - Gregory of Nyssa, *On Virginity*, Chapter 10, [Systematic Theology](#), pg. 583
- The Gnosticism of the Eastern Orthodox Church has them abrogating the 2nd commandment: [The Seventh Ecumenical Council and John of Damascus on the Veneration of Icons Refuted; Semi-Iconoclasm Defended](#)

- The Ancient Eastern Theology has no distinction in sins. There is no Legal and Paternal distinction (Because there is no legal category at all) and so murdering someone's family is on the same moral level as eating too much chocolate cake.
- Gnostic antinomianism creates a delicate conscience which becomes your satanic rule of faith. Revelation is the rule of the conscience therefore conscience is not a rule of faith. (Acts 17:11, Deut 4:1-2, John 20:30-31, 2 Tim 3:15-16, Rev 22:18)
- [The Orthodox Church's antinomianism is revealed in their rejection of capital punishment](#)
- The Orthodox Church also does not uphold Patriarchy. The women in the church are college thots.

Judaizing

- [What is New About the New Covenant?](#)
- [Why I Left the Christian Church: A Defense of Nazarene Judaism:](#)

Chapter V Did The Messiah And The Apostles Do Away With The Dietary Laws? Pg. 84

Chapter VI The Weekly Sabbath, pg. 93

Chapter VII The Seasonal Sabbaths, pg. 100

- [Miscellaneous Articles Concerning the Law](#)
- [An Essay Against Christian Asceticism](#)
 - i. [Christianity's Heretical Interpretation of 1 Corinthians 7](#)
 - ii. [The 100 Laws of Man's Sexual Power](#)
- [A Biblical Defense of Being an Angry Cussing Asshole](#)
- [The Christian doctrine of humility refuted; arrogance, glory and the power process defended](#)
- [Usury, Thomas Jefferson Was Wrong, pg. 169](#)
- [The Bible Does Not Condone Abortion: Exo. 21, Num. 5](#)

- [Five Irrefutable Arguments Against Tithing](#)
- [Alcohol, Thomas Jefferson Was Wrong, pg. 171](#)
- [Capital Punishment, Thomas Jefferson Was Wrong, pg. 168](#)
- [Divorce and Remarriage, Thomas Jefferson Was Wrong, pg. 175](#)
- Scripture Index:

[Mark 7:19](#) – Cleansing all foods?

[Acts 10](#)

[Acts 15 Against Rabbinic Tradition not the Torah](#)

[Acts 15, Acts 16 and Circumcision](#)

[Acts 21:25 “As touching the Gentiles which believe, we have written and concluded that they observe no such thing”?](#)

[Romans 14 Abrogate the Kosher Laws?](#)

[Romans 14:14, 20](#)

[Ephesians 2:14-15 Abrogate the Law of Moses?; Eph 2:11-16; Col 2:13-15](#)

[1 Cor. 9:21 The Noose Upon Which the Anti-Paulists Hang Themselves](#)

[Was Jesus Condemning The Law Of Moses When He Cleansed The Temple?](#)

Swearing, [Systematic Theology](#), pg. 530

Free Will vs Determinism and the Decrees

- Controversies On Nature and Grace, [Systematic Theology](#), pg. 285
- [Was Martin Luther a Manichaeian?](#)
- The source and seat of man's sin is in his mind not in his sensuous nature or his body. Charles Hodge, [Systematic Theology](#), pg. 281
- The Eastern View of Man's Will Denies the Possibility of God's Foreknowledge
- When did you consent to having your nature infused with immortality? Was that not compulsion? Were you not forced to live forever against your will? I have met some people who are quite disturbed by the idea of living forever.
- Will- Responsibility –Decrees, [Systematic Theology](#),Pg. 259-260

- In Pelagianism Justice is defined by an equality of opportunity. It is the foundation of modern Liberal morality and Marxism. The Augustinian idea of original sin is the basis for genetic determinism and hereditary identity - the fundamental aspects of racialism which is why the founder of modern genetics was an Augustinian named Gregor Mendel. [ENTJ is the Biblical Fascist Ethic and Deviation from it is Sin; There is no such thing as personality](#)
- The East's Pelagianism will never be Able to Interpret Romans 9, [Systematic Theology](#), pg. 598
- Concupiscence. The Ancient Church does not believe that concupiscence is a sin; which is why they don't believe in original sin. They believe concupiscence is passed through the generations after the fall, but since it is not sin, there is no original sin. The tenth commandment against coveting settles the issue completely.
- Original Sin, [Systematic Theology](#), pg. 294
 1. Eve and her female progeny cursed with pain in childbirth
 2. Gen. 9: 25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.
 3. Exo. 20: 5b for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;
 4. Deut. 25:17 Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; 18 How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God. 19 Therefore it shall be, when the Lord thy God hath given thee rest from all thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.
 5. Mat. 23: 32 Fill ye up then the measure of your fathers... 35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.
 6. So God punished those who are not guilty?

- Passivity-Synergy I affirm that synergy between God and man is restored in the effectual call. The Westminster Confession 10.2 says, 339 "This effectual call is of God's free and special grace alone, not from anything at all foreseen in man, who is altogether passive therein, until, being quickened and renewed by the Holy Spirit, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it."
- Regeneration - Robert Shaw says, "7. That in this calling the sinner is altogether passive, until he is quickened and renewed by the Holy Spirit. Here it is proper to distinguish between regeneration and conversion; in the former the sinner is passive - in the latter he is active, or co-operates with the grace of God. In regeneration a principle of grace is implanted in the soul, and previous to this the sinner is incapable of moral activity; for, in the language of inspiration, he is "dead in trespasses and sins." In conversion the soul turns to God, which imports activity; but still the sinner only acts as he is acted upon by God, who "worketh in him both to will and to do."
- Chapter 13 The Order of Redemption, [Systematic Theology](#), pg. 341
- Limited Atonement, [Systematic Theology](#), pg. 355
- [Rational Faculty not taken away in the Fall:](#)
 1. EO do not care about rationality. This is totally feigned.
 2. Charles Hodge says, "He is the image of God, and bears and reflects the divine likeness among the inhabitants of the earth, because he is a spirit, an intelligent, voluntary agent; and as such he is rightfully invested with universal dominion. This is what the Reformed theologians were accustomed to call the essential image of God, as distinguished from the accidental. The one consisting in the very nature of the soul, the other in its accidental endowments, that is, such as might be lost without the loss of humanity itself." (Systematic Theology Vol 2 pg. 99)
- Calvinism did not come from Nominalism!
 - i. Lev. 16:21-22
 - ii. Lev. 53:6
 - iii. [35 Differences Between Biblical Religion and Pagan Religion in Yechezkel Kaufmann's The Religion of Israel by The Southern Israelite pg. 15-17](#)

- iv. [Hereditary Imputation in Dabney, Discussions, Vol. 3 pgs. 503-504](#)
- v. [A Defense of Legal Fictions](#)

Eschatology

[Jay Dyer Exposed Part 6 29:40 Jay espouses Preterism.](#)

Peterism Refuted: pg. 177: [The Larger Catechism of New Saxony](#)

[Taking More Atheist, Preterist and Rabbinic Blasphemies Against the Second Coming of Christ to the Woodshed....again](#)